the Alliance Witness

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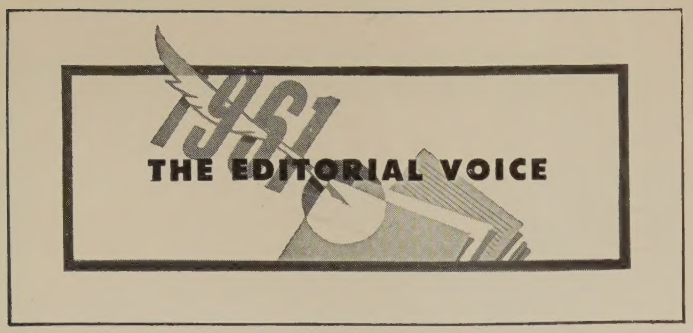

THE MAN AND THE MACHINE

Thoughts on seeing a man proudly driving a swank automobile:

He rode grandly by with arms stretched lovingly across the wheel, his nose slightly elevated and upon his face a look of utter content. He had achieved fulfillment. He was demonstrating before all worlds his reason for living. Here was nothing less than the Chief End of Man.

One could not help but smile; yet the sight was not funny, for this man was representative of millions who, like him, have adopted a deeply erroneous and seriously damaging philosophy of life. If there were only one such man I might easily have missed the sign and read into a particular case my own preconceptions, not to say prejudices. But there is no mistaking a whole nation. There is little likelihood that I misread the signs when they but demonstrate the results of the steady, day-by-day, round-the-clock effort of the image-makers through every available medium of mass communication to make the man think what they want him to think.

Not the big car was bad, but the man's attitude toward it. What was intended to be a useful tool had been perverted into a symbol of superiority and a reason for existence. The whole thing takes on a religious character. The man is caught in a fallacy that cannot be shrugged off. It has its evil effects upon his present life and will shape his character for all time to come.

I have long ago given up the hope of making any appreciable change in the world's philosophy of life. Were I concerned solely with the ways of the world this piece would never be written; but when the children of God accept the world's values it is time some Christian spoke up. Babylon may have her gods, her own way of life and her own moral standards. It is when Israel begins to adopt them that the prophet of God becomes responsible to rise and cry against them.

The man in the big car is thinking wrongly about himself and others and everything that relates to himself and them. He is as completely wrong as a man who gets off a bus in London and believes himself to be in New York. For his error he must not be blamed or scolded, for he is simply mistaken, terribly mistaken, and should be dealt with patiently as a lost man, for such he undoubtedly is, at least for the time.

Someone should explain to him that a man's life consisteth not in the abundance or elegance of the things which he possesseth. He should be taught that the excellence of anything lies in the perfection of its nature. The excellence of a horse (as Plato said somewhere) lies in the perfection of the qualities that make it a horse—strength, speed, intelligence, et cetera—and these cannot be transferred to something else. Give to a wren, for instance, the qualities that constitute a good horse and you have a grotesque monster that is neither wren nor horse. How unthinkable for the wren to perch on the back of the horse and ride proudly by under the mistaken impression that it has now reached his complete fulfillment. No. The horse cannot impart anything to the nature of the wren that will add to its excellence as a wren. Let the wren know itself and seek its fulfillment singing beside its nest and gathering food for its young, not in trying to borrow a glory that must be forever foreign to it.

And so with a man. The excellence of a man lies in the perfection of his human nature. God made him with powers no other being possesses and gave him a physical body through which to express these powers fruitfully. An automobile has another and a different excellence; it can add nothing to the glory of the man.

Our Lord, riding into Jerusalem on the back of a humble beast, lost nothing of the majesty that was His as the world's most perfect Man; conversely, a little, selfish, frightened man gains no dignity from the expensive and shiny steel monster in which he rides. That he *feels* greater only accents his feebleness; that he *acts* as if he were greater only reveals more clearly the basic error in his total life philosophy. He accepts as real the illusion that he is more powerful, when in fact the power lies outside of him. His imagined excellence is the excellence of a piece of machinery, something he must share with the little dog that sits beside him with his head out the window.

The whole point is that human excellence consists in the perfection of human nature. *Things* cannot enter men to make them better or more worthy. "A man can receive nothing, except it be given him from heaven." Only the God who made man's nature in the first place can remake it after the divine image.

A man's earthly situation can neither add to nor take from what the man has within him. The martyrs who went about in goatskins or hid from their tormentors in dens and caves of the earth had nothing external to support their self-confidence or give them social status. Yet in the great day of Christ their interior excellence will shine forth as the brightness of the sun.

So I watch the man drive proudly by and wonder why he does not understand that true excellence lies in moral character, not in the beauty or elegance of a soulless machine. And I wonder whether he is an unbeliever or a deacon in a nearby church. A gospel church perhaps. And my thoughts are troubled for myself, and mine, and those for whom I am responsible, and for all for whom Christ died.

The Meaning of Adam for the Modern Man

By JOHN F. GATES, S.T.D.

FROM the dim recesses of the past there comes a voice; against the mountains of eternity there appears the figure of a man. He descends the steep incline and crosses the swiftly flowing, dialectical river of time. He stalks through the forest of speculation. He emerges in the streets and cities of our civilization, the "asphalt jungle."

His feet have long since become weary, his footsteps falter; yet he marches on. He wears a multiplicity of faces; he speaks two thousand languages and more. Yet he is ever the same. This man lived, died, and was, no doubt, buried. Yet like the Ghost of Marley in Dickens' famed *Christmas Carol* he is compelled to wander on. Do you ask who he is? Do you not recognize your own portrait? His name is Adam. His name is Man.

Jean Paul Sartre, an atheistic French philosopher, correctly insists that modern man is responsible for his moral and immoral acts. But why? Another Paul, the apostle, gives the answer in the Epistle to the Romans, particularly chapter five (12-21). It has four aspects: (1) Sin's penetration; (2) sin's pollution; (3) the penalty imposed; (4) the promise of redemption.

I. Sin's Penetration

The twelfth verse of Romans 5 states that "sin entered." A better rendering would be "sin penetrated." Adam is both the key and symbol of man's creatureliness and his rebellion. The gate of entrance for sin into the human race was a representative of that race, Adam (verse 19).

There is no age, there is no culture, there is no ethnic group, there is no stratum of society into which the deadly virus of sin and iniquity has not been both infused and suffused. "All have sinned, and come short."

The Scriptures nowhere teach that all have sinned *alike*, but that all *alike* have sinned. The verb "to sin" signifies "to miss the mark." In fancy, I see all humanity arraigned in one long, unbroken line. To each one is given a bow and an arrow. To each one is assigned the task of hitting the target, the "divine moral standard of righteousness." Each one in his or her turn tries and fails. Not so much as one arrow finds the designated target.

To be sure, some arrows have come much closer to the mark than have others. The arrow of the moralist, the arrow of the philosopher, the arrow of the educator has fallen much nearer the goal than that of the brigand, the fornicator, the murderer, the lecher. But all possess one thing in common: they have all fallen short of the moral standard, the righteousness which a righteous God requires and demands. Like John of Patmos, "I wept much, because no man was found worthy . . ." In the words of Antony as he grieved over Caesar, "My heart is in the coffin" of humanity, "and I must pause till it come back to me."

But lo, from the ranks of the unsuccessful archers there arises a Figure garbed in glistening white. He strides through the ranks of the archers. He takes the arrow and bow from faltering hands, makes taut the string and releases the missile. It finds its target perfectly. The righteousness of this Man is imputed to me. Is not this the meaning of justification? Does it not signify remission of guilt and restoration to the divine favor (verse 18)?

Dr. Gates is professor of Bible and Philosophy at St. Paul Bible College.

II. Sin's Pollution

Sin not only has penetrated humanity, but it has brought pollution and corruption. John Calvin aptly phrased it when he referred to "putrid man putrifying in his putrescence."

In the third chapter of Romans is pictured the appalling condition of man: "They are all gone out of the way, they are together become unprofitable. . . . Their throat is an open sepulchre. . . . Their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes" (Rom. 3:12-18).

Pollution reveals our guilt. Guilt has to do with our judicial state; our depravity with our spiritual sickness. Guilt renders us liable to punishment. It involves us with the "Supreme Court" of heaven and makes necessary our pleading the services of Christ as our Advocate. Depravity points us to the "waiting room" of the Physician of the soul.

If the source of a city's water supply has in some manner become contaminated, every outlet in the system will be endangered until the poison has been removed. So likewise, through the pollution of the head of the race with the poison of sin the entire human race has become contaminated.

There are several theories offered

to explain how the guilt of the first Adam has been transmitted to successive generations. The one which appeals to me as the most satisfactory is the view of Turretin, a French professor at Leyden—a view made popular in America by the late Charles Hodge of Princeton. God entered into covenantal relationship with Adam in the Garden and He specified the terms which were to be obeyed and kept. As long as man obeyed he stood in position to God as a "covenant keeper," in right relationship with his Maker. However, when man disobeyed he became a covenant breaker, out of correct relationship with God. This made necessary a new covenant and demanded the "Second Adam."

The Scriptures, however, simply state the fact that "as by one man's disobedience many were made [constituted] sinners, so by the obedience of one shall many be made [constituted] righteous" (5:19). Since I belong to the race of Adam, when he chose I chose. When he disobeyed I disobeyed. As my "federal head," Adam died and I died in him. The breach of the covenant has been attributed to me. But the perfect obedience of Jesus Christ and His fidelity to the covenant have been imputed unto me. When He died I died; when He arose from the grave I became alive with Him (Eph. 2:1).

III. The Penalty Imposed

"Death reigned from Adam to Moses" (verse 14). The race in Adam sinned; the race in Adam died. The imputation of guilt rendered the creature liable to penalty, the penalty of death. The imputation of death was the fearsome activation of that very penalty. There are those who deny the reality of Adam; there are few who deny the reality of death.

The law indicates the rational ground for physical death. As a mirror it reflects man's condition. It is stated, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression" (verse 14). We take this to mean that from the event of Adam's fall to the event of the giving of the Law to Moses at Sinai death was operative, although there was as yet no formalization of the "Code of Righteousness."

If anyone questions the propriety of this, let him think of some dread disease such as typhus fever which was fatal to many people long before its cause was discovered. In like manner, the Law affords an explanation for that which already was operative, even the stern penalty of death. The Law is the executioner; it is the legal agent; disobedience is the cause. But there is One to whom the believer may look with assurance. He is Jesus, the "mirror of election," who faithfully reflects the mercy of God to us His children and who also reflects our love for Him back to the Father. In Him are mirrored the perfect standard of holiness toward God and the perfect standard of love toward man.

IV. The Promise of Redemption

"Where sin abounded, grace did much more abound" (verse 20b). From out the dim recesses of eternity there comes a voice crying, "Adam, where art thou?"

Against the mountains of eternity is seen the figure of a Man. He descends the sharp incline and crosses the swiftly flowing, dialectical river of time. He tramps through the forest of our speculation. He emerges into the streets of our civilization. His feet, too, are weary with wandering; but they are more than weary, they are nail scarred. Behold, Adam, the Second, as He confronts Adam, the first.

God confronts Adam, Man, with Himself. He offers to lift man's burden; He offers to lift man's shame. In Him are restored the forfeited rights which Adam, the historic, lost for us in the Garden. He lifts man from the plateau of sin and death to the planes of light and life.

Christ, the great second Adam, is both key and symbol to man's being and "existential predicament." Through His cross He is the symbol of redemption, yea, the Redeemer Himself. But He is also the key to meaning, yea, the door into a fuller life here, and in the eternal Kingdom. ◆ ◆ ◆

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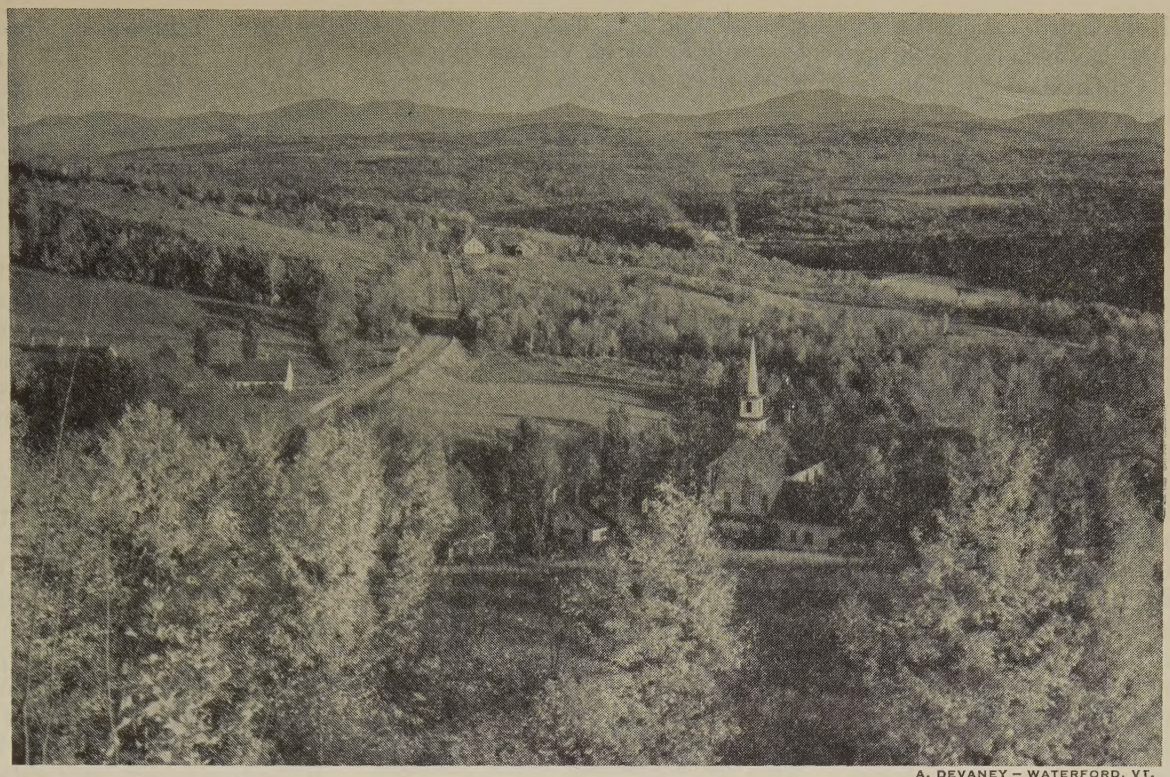
Pray for Vietnamese Christians

The floods which struck the southwestern region of Viet Nam in October have caused considerably more damage than was first realized. The entire delta area, which produced the greater part of the country's rice, was affected, and both Vietnamese and United States officials are concerned over the great devastation and its result.

Rev. T. G. Mangham, chairman of the Viet Nam Mission, reports that within the flooded area there are approximately twenty evangelical churches with a membership of about 2,000 persons. It is believed no church buildings were actually destroyed, but some homes were carried away with the floodwaters. The people will be in need until the land is rehabilitated, and the pastors will doubtless be deprived of much of their support.

Please pray especially for the Christians and pastors in this area, and for the president of the Evangelical Church of Viet Nam, Rev. Doan-van-Mieng, and other church leaders. They are faced with overtures that could cause defection from the church, as well as increased Communist activity throughout the country.



A. DEVANEY – WATERFORD, VT.

Key to the House of Joy

By LOUISE HARRISON McCRAW

WHAT a refreshing experience to meet a Christian who is always rejoicing. Dickens said he would rather find a happy man or woman than a five-pound note. A child who rejoices in a gift from his parents makes them glad. Our rejoicing in God's gifts is the essence of thanksgiving.

That God expects us to rejoice is clear. Three times in the Old Testament and six times in the New appear definite commands directing His people to rejoice in Him. In many other places the command is implied. He wants us to rejoice not only in His gifts but also in Himself.

Sometimes when our hearts have been filled with thanksgiving and praise in the early morning and we go out to meet the day gladly, the enemies of rejoicing will assemble. Perhaps a headache creeps on, or we detect an impatient tone in the voice of one from whom we expected sympathy, or the mail brings bills instead of checks, or the most tiresome person in the world comes along to take our precious time, or someone with "malice aforethought" does something which makes our righteous blood boil. Or it may be our joy is dimmed not because of what happens, but because of what does not happen. We face the same routine, things seem tasteless, we feel blue without being able to put our finger on the cause. God has a remedy for it all—rejoice in the Lord!

But how are you going to do it? Some who naturally have strong wills may succeed in a measure. But listen! What does that princely philosopher of the first century say? "I can do all things through Christ which strengtheneth me."

Why cannot anyone who would like to lead a joyful life do so? Why cannot just anyone play the piano with real feeling? Anyone can learn the notes and the keyboard and can play even difficult numbers in a mechanical sort of way, but do you enjoy hearing that music? Does he enjoy playing it? The answer, of course, is that he does not have the spirit of a musician within him. Now if a real musician could have his spirit implanted in this pseudo musician, what would happen?

You say musicians are not made overnight. True. Paderewski's hours of practice would mount into years, and not many of us hope to become a Paderewski. But any person who has within him the spirit of music will show it when he first begins to practice scales. The simple pieces he plays will demonstrate the fact. Future attainments will depend largely upon practice, but there would be no use in the most diligent practice if he did not have the musical spirit within.

Just so, any person might read the rules for rejoicing and go through with religious exercises, but the spirit, the very thing we want to be lifted up, would remain static—unless the Spirit of God did the work.

And the Holy Spirit cannot be in him unless he has believed with his heart that Christ died for his sin and rose again.

But we Christians have within us the Spirit, whose work it is to show us the Lord. When we are looking at Him there is no trouble about rejoicing in Him. Amy Carmichael, of India, tells of a little girl who had been in their mission long enough to see the Lord Jesus with her spiritual eyes. She had thanked Him for bearing her sins on the cross and had received Him into her heart. There was within her the spirit of rejoicing in Him. The Spirit had shown her something of the loveliness of His character and she had envisioned His face accordingly. One day a friend sent her a beautiful framed picture portraying Christ. She looked it over and then said with genuine disappointment, "I thought He was much lovelier than that." Even a child can gain a more accurate estimate of our Saviour's worth, through the Holy Spirit, than can ever be transferred to paper by the greatest artist.

We all can take time to be quiet before God each day in a special time of searching out what He says about Himself. Here are a few things: "God is love" (1 John 4:8); "I am the Lord which exercise loving-kindness, judgment, and righteousness" (Jer. 9:24). (Isn't it good that He not only is love but that He exercises loving-kindness?) "I am the Lord, the God of all flesh: is there any thing too hard for me?" (Jer. 32:27). We can memorize these and hurl them at Satan when he is trying to make us fret over circumstances. When our minds are filled with these truths the Holy Spirit will bring them to our remembrance if we have done the mechanical memory work necessary. He will vitalize them. Then thinking them will not be dead repetition.

We read in the twentieth chapter of Second Chronicles that Jehoshaphat appointed certain ones to go out before the battle against the Moabites and Ammonites to praise Jehovah. Think of it! Fighting not with arms but with words! Just saying true things about God! Quite impractical, some will say. Did it work? What does the Bible say? "When they began to sing and to praise, Jehovah set liers-in-wait against the children of Ammon, Moab . . . and they were smitten" (ASV). Some who claim to be practical in this age will say it will not work for us. But try it!

People talk about hindrances to revival. What do you think would happen if all church singing done by God's children were in praise of Him, if only hymns of praise were used and were sung in the Spirit? We cannot bring that state about, but we *can* settle once and forever whether *we* are going to give praise first place in public worship and everywhere else. Praise turns into rejoicing.

A missionary to China tells of a Chinese Christian who had learned that Christ Himself is the choicest possession a Christian can have. This man had learned the secret of dwelling in delight on the fact that Christ is altogether lovely, in whom are hid all the treasures of wisdom and knowledge, that Christ is Light, Christ is Bread, Christ is the Good Shepherd. This man had also many choice temporal blessings, among them ten sons, which to the Chinese mind is the greatest blessing, but he said, "Life without Jesus would have no taste." No wonder God could trust him with so many good things when he had this fine sense of values.

If this Chinese man and the little Indian girl could learn the secret of rejoicing in the Lord Himself, why cannot we? Any Christian can if he will practice, just as anyone with the spirit of music can learn to play if he practices, although the study is unending. Doubtless we shall be attaining proficiency throughout eternity, but each day's lesson is simple enough for any child who has the Spirit to master—just read God's Word, asking the Holy Spirit to show you what kind of Lord you have. Wouldn't it be a good idea to read with a notebook at hand and jot down just what you learned about Him each time? Even when you read some portion as familiar as the story of the feeding of the five thousand, He will give you something special that you had not seen before if you are waiting on the Holy Spirit to teach you. Perhaps you will have to read several chapters before you make notes, but if you do it regularly you will soon have enough to help you when Satan tempts you to worry.

Who can read the thirty-second and thirty-third chapters of Exodus without marveling at the patience and the graciousness of God? He promised to continue to lead Israel into the Promised Land in spite of the fact that they had sinned so grievously in worshiping the golden calf. But let us not forget that Israel did not get by without chastening. Our God is stern. He makes His children learn obedience the hard way if they will learn in no other. It comforts us to remember that He is patient with us when we sin and is ready to pick us up and lead us in the good way. But the moment we call on Him when we are tempted to continue in any sin (and let us not forget that worry is sin) we can remind ourselves that He is not a child-spoiler but a child-trainer. We dare not bring upon ourselves such punishment as Israel did.

Could any Christian with any sort of logic sit down and worry about any situation if he were realizing at the same time what the Lord really is like? And that this Lord

(Continued on page 8)

Miss McCraw is secretary of the Braille Library in Richmond, Va., and the author of several books.

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Missionaries and Governmental Authority

By CLIFFORD M. WESTERGREN

ATTITUDES are a part of the inner man. They are as important as ability and knowledge, for even when not expressed in words they are reflected in the whole of every man's life.

Nowhere are attitudes more important than in the relationship a missionary has to the government in the country where he labors. Wrong attitudes will wear him to a frazzle, wither his inner life and destroy his testimony. On the other hand, right attitudes woven properly into the fabric of his life will develop his spiritual defenses, guard against criticism, and earn the love and respect of those to whom he ministers.

Right attitudes take root and are nurtured in the soil of three requisites: recognition of the authority of the government, willingness to work within official limitations imposed upon him, and a fervent purpose to live the testimony of Christ before the authorities.

Basic to the problem is the missionary's position at the present time. We are unwanted guests, allowed entrance only by sufferance. We are not invited nor sought after. We are able to continue our ministry only so long as we carefully observe rules and regulations, many of them unwritten.

Some of these rules are severe. In many of our provinces, for example, no evangelistic work can be done without permission from the governor, as well as from the local authorities. For two missionaries to work together in one province is now looked upon with disfavor. All publication work is closely censored, once before printing and again before distribution. And most recently the censoring is being done by three ministries rather than just one. Resident visas and other such documents are becoming difficult to secure. In short, regulations are becoming more and more stringent, tending in every case to limit and make more difficult the work of the missionary.

Compared with the previous decade, when we had great freedom to carry on our work, restrictions of the past few years give cause for some discouragement. It is especially hard to conform when some rules hinder the free spreading of the gospel. Yet be they ever so strict and ever so many, we are called upon to obey them. We must recognize the authority of the government where we labor.

The second requisite is well founded on historical experience. Missionaries under almost any circumstance have been able to minister within the limitations imposed upon them. This is no desertion of the missionary calling. Rather it is in every sense a nobler type of ministry. It involves shifting gears. It means laying aside plans of progress and moving one step at a time. It often requires that the emphasis be changed to take advantage of available open doors.

Working within limitations involves several implications which the missionary must guard against. The first is criticism of the government which imposes these restrictions. This is a natural reaction of which we have no doubt all been guilty. Our emphasis must be rather that no government is perfect and none perfectly embodies the Christian ideal. And since the spiritual life of the church is not dependent upon any particular type of government, let us never criticize or suggest that spiritual failure is due to governmental regulations.

When national limitations frustrate and restrict, what should be the missionary's attitude? A missionary from Cambodia answers.

In the same way that we are not in a position to judge, we are not in the position to make decisions for our fellow believers. Our responsibility is to teach the truth patiently, and their responsibility is to apply the truth to their own lives. Care must be taken lest we unknowingly become involved in political issues.

The third requisite is that of consistent Christlike living. It is loving one's enemies. It is walking the way of the cross. It is not allowing the international scene to influence and destroy the Christian ideal, which rises above geographical, cultural and racial distinctions; and it is keeping an eye single toward a divinely ordained spiritual fellowship.

At a period of history when world tensions are at an all-time high and when righteousness on a governmental level has all but disappeared, this ideal is difficult to attain. I have experienced frustrations and even resentment because of limitations placed upon my ministry by ungodly men. But I am more determined than ever to press on regardless of the state in which I find myself, until Christ be formed in my Cambodian brethren.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." ◆ ◆ ◆

Key to the House of Joy

(Continued from page 6)

who is closer than breathing, nearer than hands and feet, lives in him, not for just a few fleeting moments when he is feeling especially devoted to Him but always.

Here is an executive frowning because he cannot make the machinery of his business click, and suddenly he remembers the One living in him who "commandeth the sun, and it riseth not; and sealeth up the stars . . . (and) alone spreadeth out the heavens" (Job 9:7, 8). Surely He can straighten out things; and He will, if the business is recognized as being His.

Here is a mother troubled with the job of running her home. She would know what to do if only she had something to do with. She is a good manager when she has something to manage. What can she do? True, money doesn't grow on trees, but the One who made the trees and the money too lives within her. He who "stretcheth out the north over the empty place, and hangeth the earth upon nothing" can do when there is nothing to do with. He who multiplied the widow's oil and meal and the boy's loaves and fishes can increase her little until it becomes much. He not only can, but He has promised that He *will*, that He will supply all our needs (Phil. 4:19).

Here is one who doesn't know which way to turn. He is willing to take either path, but how can he tell which is wisdom and which is folly? The One living in him knows the way. He has promised to guide with His eye, the eye that saw his unformed substance and the days that were ordained for him which were written in His book. He has promised to show the way, to give wisdom to any who ask for it.

Another one is heavyhearted because of a breached friendship. One lives in him who has promised to make him a repairer of breaches. The fifty-eighth chapter of Isaiah tells how.

Another is lonely, not attracting acquaintances to become friends. Nothing is so heartening as a close examination of the Friend living inside. He draws people, just as a perfect rose draws admirers, regardless of how crude a vase may hold it.

It makes no difference what the obstacle to rejoicing is. He who is in us is greater than he who is in the world, and He can overcome any of them. If we want examples of this, look at George Müller with no money at all, receiving over a period of years more than a million dollars to care for the orphans under his charge. Frances Ridley Havergal and Annie Johnson Flint, invalids for years; Fanny Crosby with her blindness—all praising their Saviour all the day long. If they could, we can. We have no more excuse for disobeying "Rejoice in the Lord" than "Let him that stole steal no more."

Rejoicing is such a delightful thing that this would seem an end in itself—but it is more. It is a means of attracting others to the One who lives in us and of leading them to rejoice in Him too. So, praise is multiplied. We sing, "O for a thousand tongues," but the marvelous thing is that when we use the one tongue we have many others are brought to use theirs, and praise is literally piled up for the name which is above every name.

Our giving of thanks approaches perfection when it is the overflow of rejoicing hearts. ◆ ◆ ◆

The man whose eye
Is ever on himself doth look on one
The least of nature's works.
—William Wordsworth.

Made Ready

By Mrs. M. E. Caldwell

The work of transformation is not ours, but it is the work of the Spirit. Our part is a perfect abandonment to God in all things, and a true and hearty coöperation with the Spirit's operations within us.

Having taken this attitude we cannot hasten the work, but we may hinder it and frustrate the grace of God by any rebellion, lack of submission, or failure to readily coöperate with the Spirit's work. If we do not hinder, God will carry on the work just as rapidly as will be for our highest good and His glory. Some writer has said: "If God should let us see all the corruption there is in us, at once, it would discourage us." And if God brought us too rapidly into a state of grace, we are so human we might abuse the grace given. I think the typical truth in Deuteronomy 7:22 is very clear upon this point.

Having abandoned and submitted yourself so fully unto God that He can work in you both to will and to do according to His good pleasure, leave yourself as a garden in the hands of the Gardener. It is His prerogative to bring forth what He wills.

You will need to be very patient with yourself, and also with God.—From *Spiritual Letters.*

Day of Prayer—January 3, 1962

The first Wednesday of January, 1962, has been designated a Day of Prayer throughout The Christian and Missionary Alliance.

We thus begin the observance of our Diamond Jubilee (1962-63). Not for years has there been such a challenge to our faith as faces us now. Both perplexing problems and overwhelming opportunities abound. Let us all—administrators, pastors, congregations, educators, evangelists and missionaries at home and on our twenty-two foreign fields—prepare ourselves to seek that renewing of the Holy Spirit so needed among us.

Let us believe together for a gracious fulfillment of God's promise: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3).

Nathan Bailey
President.

DAVID R. ENLOW, Reporter

AT HOME

Enrollment record at Nazarene colleges: The eight Nazarene liberal arts colleges (six in the United States) and a seminary have a record enrollment of 5,361 students this fall. This is an increase of 5.6 per cent over 5,077 in 1960.

●

Methodist Church membership tops ten million: Membership in The Methodist Church has now exceeded the ten-million mark. According to statistics for the fiscal year ending May 31, the church body—first in numerical strength among Protestant groups in the United States—has 10,046,293 members. This represents an increase of 135,552 over the 1959-60 figure. The new total includes 28,254 ministers, but not the 1,663,367 preparatory members on Methodist church rolls throughout the country. Ranking as a close second in membership is the Southern Baptist Convention, which reported 9,731,591 members for 1960.

●

Contributions in U. S. churches: Members of forty-seven Protestant and Eastern Orthodox bodies in the United States contributed more than two and one-half billion dollars in 1960. The record total figure of $2,533,120,871 was reported by the Department of Stewardship and Benevolence of the National Council of Churches. Benevolence, including home and foreign missions, amounted to $458,441,044, which is 18.1 per cent of the total. For all local congregational items and operations the sum of $2,074,479,864 is reported. Per member giving for congregational expenses in thirty-nine of the bodies reporting was $54.71; for all benevolences the per member figure is $12.04 this year. The latter includes $2.04 per member for foreign missions. (Per capita giving for foreign missions in The Christian and Missionary Alliance is $59.07.)

ABROAD

Gideon Bibles earmarked for Trinidad police: Each officer of Trinidad's 2,000-member police force will receive a copy of the Scriptures under a new distribution plan begun by the Gideons. The zealous Trinidad Camp of the Gideons plans also to place Bibles and Testaments in prisons, reform schools, hospitals and hotels.

●

"Ben Hur" viewers get tracts: "Ben Hur," the Hollywood version of the book by Lew Wallace, is being shown in major cinema houses of Ceylon. Seizing this opportunity, the Evangelical Literature Fellowship of Ceylon printed 50,000 trilingual tracts giving the unusual conversion of the book's author and presenting the way of salvation. Written in Sinhalese, Tamil and English, the tract is being distributed at each showing of the film. The original printing proved insufficient and a second printing had to be run. Scores of people have made inquiries regarding the gospel as a result of reading the tract.

●

Philippines gets first theological society: A group of Filipino ministers and American seminary professors planned to open the first Protestant theological society in Manila on October 30. To be known as the Philippine Theological Society, the organization will foster ecumenical encounter and discussion among Christians, keep members informed about trends in Christian thought, encourage creative theological study and initiate and support the study of theological issues in the Philippines.

●

Open Child Evangelism institute in Ruanda-Urundi: A four-week institute sponsored by Child Evangelism Fellowship International brought together forty-nine students representing twelve different missions and several tribes to this first-of-its-kind school at Usumbura. Classes were conducted in three different languages: Swahili, Kirundi and French. Nine new translations of Child Evangelism Fellowship textbooks, four in Kirundi and five in Swahili, were completed during the past year.

●

Indonesia's acting president a Christian: A Christian has been appointed to the post of Acting President of the Republic of Indonesia—a historical first-time event. He is Dr. Johannes Leimena, honored by the appointment by President Sukarno when the latter left for the Neutral Nations Conference in Yugoslavia.

PEOPLE

Presbyterian advises AMA on religious projects: Dr. Harrison Ray Anderson, of Chicago, former moderator of the General Assembly of the Presbyterian Church in the U.S.A. (now merged into the United Presbyterian Church), has accepted an invitation to serve as a consultant to the American Medical Association on matters involving church and medicine.

●

Free Methodists elect bishop: Rev. Edward C. John, of Perry, Mich., was elected bishop of the Free Methodist Church by the Board of Administration in annual session at Winona Lake, Ind., October 17, following the announced retirement of Bishop C. V. Fairbairn.

●

CBMCI elects Hughes chairman: Andrew W. Hughes, comptroller, Rheem Manufacturing Co., New York, N. Y., was elected chairman of Christian Business Men's Committee International at the twenty-fourth annual convention held in Montreal October 18-22. He succeeds Alfred R. Jackson, one of five retiring directors. Vice-chairmen are Waldo Yeager and George Armerding. Verle Nietzel is secretary and Paul Johnson is treasurer.

DONALD MORELAND, Editor

This Is Your "LIFE"

Webster says, "Life is a series of experiences, of body and mind, which make up the history of an animal [a person] from birth to death." When we relate this definition to Christians we must add that life is also a series of spiritual experiences.

Each of us as AYFers has a potential life to live. What are we going to do with it? What experiences will make our history? Will they be experiences that exercise and put to use the good bodies and minds which the Lord has given to us? Or are our histories going to be made up of vague decisions and unfulfilled promises—bodies and minds that have done as little as possible? Are we living our lives to the fullest so that Christ can be honored in us?

In August of 1962, during the 75th anniversary of The Christian and Missionary Alliance, AYFers from all over the world are going to be challenged with investing their lives—rightly and fully. The International AYF Life Investment Conference (designated as "LIFE") is interested in the spiritual investment that young people have to make. It also wants to challenge young people to develop their lives more fully and to dedicate to the Lord their abilities.

"LIFE" will have an effect not only on every young person attending the conference, but upon all our young people throughout the United States and Canada. The AYF theme for 1962 will be "Life Investment" and will have a great influence upon the youth program throughout every district and in every church.

One of the main events taking place at the Life Investment Conference in Chicago really depends upon each AYFer during the months before the August conference. This event is the "This Is Your LIFE" emphasis. It is called "This Is Your LIFE" because it involves your personal participation in the Life Investment Conference. This is your opportunity to have a personal part in our great international conference. There are four phases of it and you as an individual may have a part in any one of them: (1) "LIFE" in Word, (2) "LIFE" in Music, (3) "LIFE" in Sports, (4) "LIFE" in Leadership.

1. "LIFE" in Word. The purpose of this program is to give the young people of every AYF throughout the United States and Canada an opportunity to contribute to the spiritual ministry of the Life Investment Conference. In this program every AYF will be placed into one of five geographical areas. Each area will be assigned a different subject with three suggested subtopics. Each fellowship is encouraged to assign the topics to their young people and have them present individual essays in their youth meeting in December of this year or January, 1962. In the last week of January every AYF is to select one essay representative, who will submit his essay to the district office. Each district will select one district representative from among the successful participants.

From these district representatives, five essayists will be chosen to represent the major geographical areas. These five outstanding young people from all sections of the United States and Canada will present their essays at a special program during the Life Investment Conference. Be sure your AYF does not miss this opportunity to participate in the Life Investment Conference.

2. "LIFE" in Music. You will thrill to the music offered at the Life Investment Conference. Mr. Bill Weston, of St. Louis, Missouri, will be the director of music. He is planning on a youth choir of 150 to 200. If you enjoy singing you will be welcome in the choir. As a souvenir of the experience each choir member will receive a picture of the choir.

The conference music will also be highlighted by several college musical groups. Jack Connor with his marimba will be our guest musician.

All this music will be enjoyable but not complete without including some of the outstanding musical talent to be found in AYF. Every district is to select one musician or musical group to represent their churches at the Life Investment Conference. If there is someone in your AYF who has fine ability in playing or singing, submit their name to your District Youth Secretary.

3. "LIFE" in Sports. The conference will be filled with action for everyone. Fellows and girls everywhere enjoy keen competition and there is no better place for good competition than on the ball diamond.

Every district is being asked to provide a first-rate softball team which will be in the International AYF Softball Champion play-offs. Player qualifications are as follows: They must be single fellows who are active in AYF and who are high school or college students. There are not to be more than five college students on a team. If you are qualified to play, submit your name to your District Youth Secretary.

4. "LIFE" in Leadership. Youth leadership will play an important part in "LIFE." A high school or college fellow and girl from each district will make up the conference council. They will be active on the platform and in program leadership. If there would be a fellow or girl in your AYF who would be worthy to hold such a position, send their names in to the District Secretary.

A New Conference and New Plans

The Ivory Coast Mission conference, with African delegates

By HELEN L. BROWN

THE Ivory Coast Mission has had its first annual conference since the division of the field formerly known as French West Africa.

Heretofore about one hundred missionaries and sixty or seventy children would gather in Kankan, Guinea. On this occasion we were but fourteen missionaries, two African pastors and six preschool children. The Lord's blessing was evident from the beginning to the end. We did not have a "special" speaker to minister to us, but the Lord spoke through the men of the group as each took his turn in leading the devotional meetings. Their messages were heart-searching and practical. A spirit of unity and understanding prevailed through the entire conference. The Ivory Coast Mission having among its members much musical talent, the enthusiastic singing helped dispel any feeling of smallness we may have otherwise felt in this first conference as a separate unit.

We found that it takes as many committees to run a small conference as it does a large one. With so few people, it meant that many were on four or five committees. This prolonged the conference and meant late hours for everyone. The reports as read by the missionaries from the different districts were encouraging. After each one we felt inclined to say, "What wonders the Lord has wrought," and then we felt burdened to pray, "Oh, for a few more missionaries for this needy district!" It was evident that the great work the Lord is seeking to do in the Ivory Coast is being greatly curtailed by lack of missionaries and national workers. Who is going to answer for this when the followers of the Lord are called in question to give an account of their deeds?

The conference voted to give special attention to several projects already in the formative stage; in particular, the installing of a Bible bookstore in each of our seven centers of operation and the setting up of a youth organization to care for the spiritual needs of young people in the secondary schools of the country. The Central Bible School as it now exists is being replaced by a lay preachers institute. Recordings will be made in the Baouli language to be broadcast regularly from the Christian radio station, ELWA, in Liberia, and an effort will be made to secure time on the radio which broadcasts from the capital city of Abidjan in the Ivory Coast.

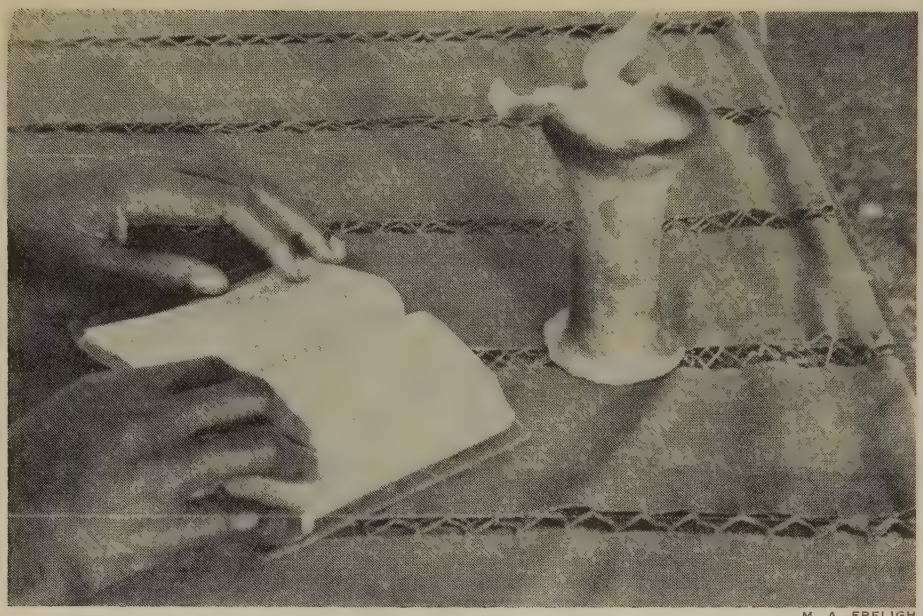
One of our greatest needs is printing facilities to provide the reading materials necessary to a people becoming literate. To this end one of our missionaries on furlough is being asked to attempt to secure a small, table model press which could be operated by one missionary couple and would for the present, at least, adequately care for our printing needs.

Conference was greatly blessed and enlightened as Pastor Joseph Koffi, the president of the national church, rose from time to time to give reports of the work as he sees it and as the church sees it. As it came time for the allocation of missionaries, his counsel was sought as to which districts could be left unmanned with the least harm. It is necessary to leave two of our seven districts without a resident missionary this coming year. The question was not "Which one can best stand alone?" but "Which will be done the least harm by being left without a missionary?"

Both of the African brethren who attended the conference were a real blessing to us and they gave testimony of the blessing they too had received. Pastor Koffi felt that he had gained invaluable experience which he would be able to transfer to future conferences of the national church. We believe a greater understanding was established between the Mission and the church by their attendance.

As conference adjourned each of us went back to his post of duty with a clearer vision of the total picture of the work and a greater sense of the responsibility which rests upon each of us as we seek to multiply our efforts without jeopardizing the most important part of any missionary's life—our personal relation with our Lord.

Pray with us that the Lord will add His blessing to every endeavor and that our perspective of His work will not be warped by feelings of insufficiency, which is the natural outcome of too few trying to do too much. ◆ ◆ ◆



M. A. FRELIGH

A flickering lamp and the Word of God in Africa

Sweeter Than Honey

By MARIAN R. POND

A FERVENT love for the Lord and a real hunger and thirst for the Word characterized the Dogon students who attended the preparatory Bible school at Sangha, in Mali Republic, Africa. The Word fell upon ground already prepared by the Spirit. To see it spring up and bear fruit in the lives was a very great joy.

In one class I was teaching a series of lessons on divine healing. We came to the portion in James 5:14, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." I explained the meaning and exhorted the students to trust the Lord. As class closed I called on a young man whose name is Amagale Togo to pray. He began praying quietly, thanking God for the Word. Then he began to weep and cried, "Lord, I haven't been doing this. My heart condemns me. When I've been sick, or my family, I haven't called the elders. I haven't trusted You. Lord, forgive me. From now on I will trust You." I left that class very conscious of having been in the Spirit's presence.

About two weeks later in the evening prayer meeting Amagale stood to give this testimony: "This morning when I got up I knew I had malaria. But I forced myself to go to class. At noon I couldn't push myself any longer, so I went home to bed. The pain in my head was intensified by chills which shook my body. I told my wife to go call the elders. They came and knelt around me while each one prayed. As the pastor anointed me with oil they all laid on hands. At that moment I was conscious of God's power surging through my body. I was healed! Praise God, I trusted His Word and He healed me." To Amagale that night the Word was indeed "sweeter than honey."

At the close of the class in First Peter I asked the students to pick out the verse that the Lord had used to speak to their hearts. Many chose "Casting all your care upon him; for he careth for you" (5:7). Among them was a young man whose name is Akuni Sagara. Several weeks later his wife, Mary, became ill with measles. For days she hung between life and death; we cried to God for her. At that point Akuni's year-old baby also came down with measles. Day after day he sat on a mat beside his desperately ill wife holding his sick baby on his lap with an open New Testament in his hand.

Then God began revealing His power to us. The baby became well and Mary was out of danger.

At the Sunday morning service Akuni rose to testify: "I know now that God's grace is sufficient. His love has upheld me and your love has surrounded me. Without that love my heart would truly have cried these days. Because of your love my heart was comforted. God has spoken to me through His Word. The verse that has helped me the most is, 'Casting all your care upon him; for he careth for you.' He has enabled me to cast my care upon Him. I know in my heart that He cares for me." When trouble was heaped upon trouble Akuni found that the Word is truly "sweeter than honey."

Since the Old Testament is not printed in the Dogon language, I took a manuscript copy of Isaiah 53 to class one day to illustrate a point. I read the entire chapter. There was a deep silence as I finished. I waited, not knowing what was coming. Then from all parts of the room I heard my students saying, "Mademoiselle, please write that off and give it to us. We have to have it in our hands. We just have to!"

Several days later I came into class with the promised papers. Eager hands reached for them. "Let's read it together," I said.

"Who hath believed our report?" we read, continuing down through the chapter until we reached those final wonderful words, "He bare the sin of many, and made intercession for the transgressors."

Another silence fraught with meaning. And then again from all corners of the room came voices, some al-

How sweet the revelation of Jesus Christ to the heart! And when the Spirit enlightens the Word how it glows and warms the being! This article will bring you joy . . .

most a whisper. One by one I heard them, and as I listened my own spirit was tremendously moved. "He was wounded for our sins . . . despised and rejected—for us . . . He bore our griefs . . . He carried our sorrows . . . the Lord laid on Him our iniquity . . . the chastisement of our peace was upon Him . . . it pleased the Lord to bruise Him. *But how could it? How could it?*"

We lived in the atmosphere of that chapter for many days. We spoke of it in class. We heard it in testimonies. It was breathed forth in prayer. It was sweeter, much sweeter, than honey.

In another class, John Sai, a boy in his late teens, was reading the account of the crucifixion. He stood in front of the class and read how men nailed Jesus to the cross. Then he stopped and was quiet for a long time. Some of the students did not realize how much the Word was touching him and they urged him to get on with the reading. He just stood there quietly, ignoring them, his eyes glued on the Book.

Finally I said, "John, do you understand what you are reading?" With real effort he answered, "I understand." Then he began to read again. By then others were moved. As John finished reading it was time for class to dismiss, so I asked Benjamin to pray. He did, with great difficulty. And as he prayed, struggling to keep control of his voice, John sobbed aloud.

The bell had rung, the "Amen" had been said, but still we sat unable to move from the presence of God. Then John looked at me through his tears and said, "Mademoiselle, what kind of men were they who nailed Jesus on the cross?" I told him that they were just plain men, just sinners like we were before God saved us. He pinched his arm and said, "Like us, flesh and blood like us? Did people like us kill Jesus?" I answered, "No, they didn't kill Him. They nailed Him to the cross, *but He gave His life for us.*" As we quietly left the room together I heard John saying over and over, "For us, He gave His life for us."

"How sweet are thy words unto my taste!" Sweeter, yes, much sweeter than honey! This is the testimony of many a Dogon. ◆ ◆ ◆

GOVERNMENT PHOTO

Students welcome the Vietnamese Government representative to the dedication of the new Bible school in Banméthuot on August 27

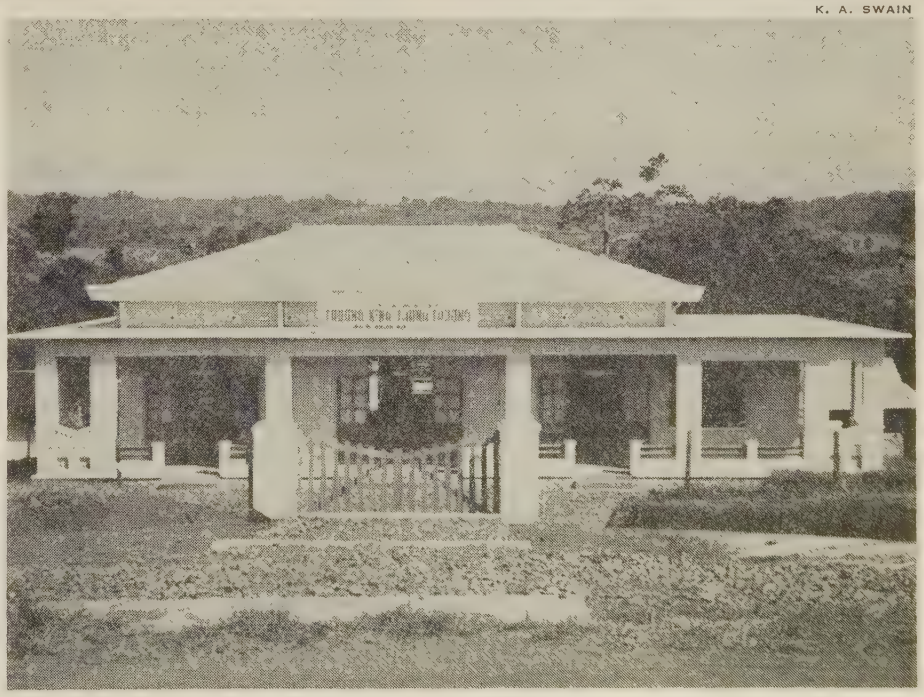
Tribes Bible School Dedicated in Viet Nam

On August 27 the new Bible school building at Banméthuot, Viet Nam, was dedicated. All available space was taken and many persons gathered outside as Rev. Nguyen-hau-Nhuong, Vietnamese teacher, presided at the service. Special guests included a delegation of national church leaders and the dean and other faculty members of the Nhatrang Bible Institute.

The Vietnamese government representative for the High Plateau region officially opened the school by cutting the ribbon across the gateway. The governor of Darlac Province, where Banméthuot is

The new school serves the tribes of Darlac Province

K. A. SWAIN



GOVERNMENT PHOTO

The government representative cuts the ribbon held by Rev. Nguyen-hau-Nhuong (left) and Rev. N. Robert Ziemer. Also seen are Rev. Doan-van-Mieng, president of the Evangelical Church of Viet Nam, and (extreme right) Rev. T. G. Mangham, Mission chairman.

located, also attended, and out of respect to these high officials the national honor guard was also present.

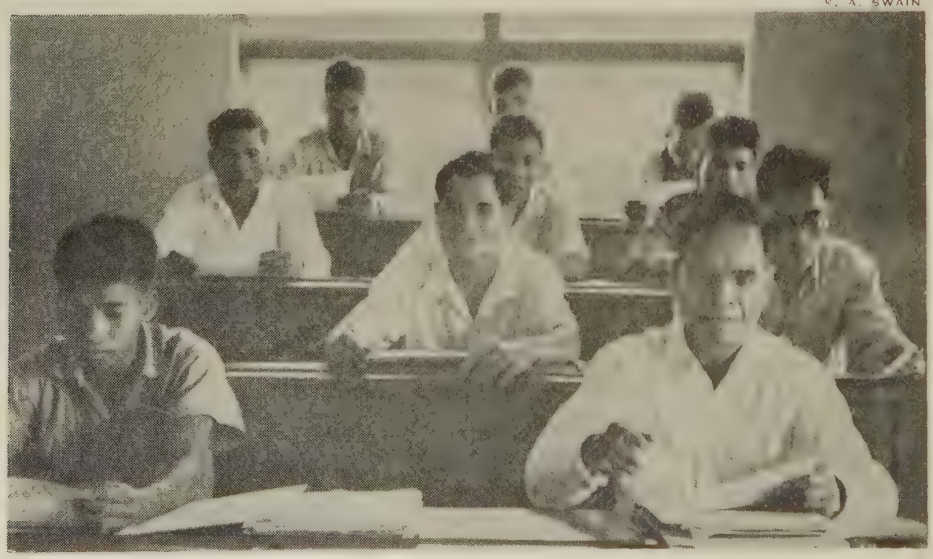
Rev. N. Robert Ziemer gave the history of the school, and Rev. Doan-van-Mieng, president of the Evangelical Church of Viet Nam, delivered the message.

Sixteen men and fifteen women are enrolled in the current six-month term of school. It is expected that ten of the men will be graduated this year, which will bring to thirty-six the number of tribesmen who have completed Bible training in this area of the field. The present student body represents the Raday, Jarai and Mnong tribes.

Alliance missionaries and national workers are ministering in thirty-two tribes in the mountains of Viet Nam. A Bible school for the Koho-speaking tribes is located at Dalat. Short term schools are held regularly in the two areas, as well as intensive teaching periods in the villages. In Dalat there is also a model school for practice teaching.

A class of men students

K. A. SWAIN



Recent Congo News

Missionaries in the Congo continue to look to the Lord for protection and wisdom in the work of the Lord.

On the night of October 11 Rev. and Mrs. J. A. Nicholson, of Boma, were awakened by burglars attempting to enter the Mission office. As they investigated they were attacked with stones and rocks, but escaped injury.

On October 13, while Rev. D. C. Kopp was away, thieves broke into his house and took clothing and other items totaling about $275 in value.

It is believed these incidents were planned to intimidate the Mission following its action regarding the schools in the Congo. There is continuing unrest among the teachers (monitors) who are not being subsidized by the government.

On the other hand, Mr. Kopp reports the blessing of God upon meetings held in the district churches. Writing concerning Lolo Mazinga, he says: "When I was there last June the meeting was so hard and unresponsive that it has haunted me ever since. I had no rest and felt the Lord wanted me to return. One of the assistant pastors at Boma went with me; it is his country. When we opened on Sunday I wondered how we would get through the week, but my heart was crying out to God. On Monday things were better and the tide began to rise. On Thursday the Spirit of the Lord took over as the preacher spoke and there was brokenness before the Lord. In the school chapel, where I spoke each day, there was good attention and reception. I am sure it is in answer to prayer.

"I had time to talk with the pastor each night. He told me some of their difficulties in the past few years over the Kingunza cult. It is no wonder they were discouraged, but he believes there will yet be fruit in that section. He has stood like the Rock of Gibraltar and held many of his men steady. He is quiet but a fine man of God."

Continue to pray for the victory of the Lord in all the problems of the Congo.

Your gift subscriptions to The Alliance Witness *can further the work of the gospel as others are stirred to pray.*

JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. George W. Wood and children, Cynthia and Rebecca, returned to Viet Nam on October 31, after a brief emergency furlough because of Mrs. Wood's health.

Rev. and Mrs. David E. Walborn and children, Linda, David and James, left October 31 for their third term in the Congo. They will be house parents for the children's school at Kinkonzi and also will teach in the Bible school.

Rev. and Mrs. Otto E. Langeloh left November 1 for work in Colombia. They will be stationed in Pasto.

On Furlough

Rev. and Mrs. Roland F. Perret and children, Merrill, Sharon and Robin, arrived on October 28, having completed their second term in India.

With the Lord

Mrs. Clara R. Broadwell, wife of Rev. James M. Broadwell, went to be with the Lord on October 17 in Montebello, Calif., where they made their home. She was sixty-five years old. Mrs. Broadwell had served with her husband in a number of churches in the Society: Harrison Valley, Lawrenceville, Duryea, Williamsport, McKees Rocks, Bakerstown, and West Brownsville, Pa.; Boone, Ia.; and Peoria, Ill. Mr. Broadwell retired in 1955.

Mrs. Harry Terry, charter member of the Christian and Missionary Alliance church of Riverhead, N. Y., died suddenly on September 29. The niece of the late Rev. Elmer Fitch and the sister of Miss Winifred Sanford, missionary to India, Mrs. Terry attended and served in various official positions in the Riverhead church for nearly thirty years.

At the time of her death she was hostess to Mrs. R. Mills Gray, the first pastor of the Riverhead church, who was holding evangelistic meetings. Mrs. Terry is survived by her husband and a son, Charles, both members of the Riverhead church board.

The New Generation

To *Mr. and Mrs. George E. Funé,* Windsor, Ont., a daughter, Cherie Dawn, on October 14.

To *Mr. and Mrs. Douglas McVety,* Echo, Minn., a son, Timothy Douglas, on October 12.

To *Rev. and Mrs. Nelson Cook,* Middletown, N. Y., a daughter, Beverly Dale, on October 18.

To *Rev. and Mrs. C. R. Dreger,* Thailand, a son, Douglas Leroy, on October 19.

To *Mr. and Mrs. E. J. Maxey,* New Guinea, a daughter, Ann, on October 20.

District and Prayer Conferences

South Pacific District. One hundred and seventy-five delegates met in the Calvary Presbyterian Church of Hawthorne, Calif., 131 of them accredited delegates.

Featured speakers for the conference were Dr. Nathan Bailey, Rev. W. V. Yaggy, Rev. W. G. Slayton and Rev. C. W. Wulf. A Sunday school seminar and a report of the district Laymen's Crusade for Missionary Action were included in the program. The seminar presented the national Sunday school program, panels on teacher recruitment, teacher training and the organization of a church board of Christian education. The LCMA report noted the assistance given to the district throughout the year by this laymen's organization.

A report was entered on the South Pacific's summer conferences. A total of five youth conferences and adult conventions were sponsored during the vacation months. The season began, according to Assistant Superintendent Carl M. Measell, with a family-youth conference at Prescott Pines in Arizona, under the ministry of Rev. Paul K. Currie. Later 120 juniors met at Alliance Redwoods for a program of "Scripture memorization, recreation and evangelism" under the direction of Rev. Paul Martin. A "record attendance" of seniors registered for a program directed by Rev. Gordon K. Davis. Juniors and seniors had two weeks of camping at Camp Radford, with Rev. Donald L. Bubna in charge. The convention at Alliance Redwoods was one of the finest ever held, according to Mr. Measell.

Two men were ordained: Garfield Powell and Urbane Travis.

Western Canadian District. The conference registrar reported 131 delegates present for the five-day meeting in Chilliwack, B. C. Rev. Roy McIntyre, superintendent, presided; visiting speakers were Dr. Nathan Bailey, Evangelist Dan Smith and Rev. Lowell L. Young.

In business sessions the conference reaffirmed district goals adopted last last year and took on new ones for the coming year. Among them were a leadership training course and a vacation Bible school in every church and the conducting of extension surveys in every Canadian center with a population of 5,000 or more where there is no Alliance congregation. The conference also considered the possibility of taking over an Eskimo work begun by Rev. G. Ledyard, who now desires the Alliance to step in.

Conference delegates heard Rev. Augustus Chao and Louis Auger. Mr. Chao is the pastor of the first organized Alliance Chinese church in Canada, and Mr. Auger was the first lay delegate from the Canadian Indian work to attend a district conference. Mr. Auger is pastor and evangelist among his own people who up until six years ago had never heard the gospel.

Closing Sunday afternoon and evening services were held in the Chilliwack high school auditorium with crowds of over 700 in each service. Ordained to the ministry at the Sunday afternoon meeting were William A. Brown, Harold Throness and Leslie R. Hamm.

New England District. Hurricane Esther moved into Connecticut the last night of the New England conference and sent the fifty-eight delegates away the next day in a mantle of wind and rain following the three-and-a-half-day meeting in the West Hartford Alliance church. In the chair for this (his first) conference was Rev. Richard W. Bailey, superintendent.

The delegates heard from Rev. L. L.

Rev. and Mrs. David E. Walborn and children, Congo

King, representing the Board of Managers; Rev. Donald Moreland, Youth Secretary; Mrs. Mavis Weidman, Sunday School Secretary; and Dr. C. Donald McKaig, vice-president of Nyack Missionary College.

Four young men were given the ministerial charge: Cornelius Clarke, Daniel Evans, David Rambo and Edward R. Sandquist.

Central District. "Prayer had an important place in the conference," according to Rev. Frank Bertram Miller, reporting on the assembly held in Greenville, Ohio, in September. "Following one of the night meetings there was a prolonged season of prayer at the church, and later a time of prayer and fasting which began at a morning devotional service continued until the afternoon business session," he said.

Rev. L. L. King, Foreign Secretary, was Board of Managers representative to the sessions. Mr. King spoke in one of the evening services, brought several devotional messages and delivered the ordination charge.

Evangelism in the Churches

Canton, Ohio. Dr. Glenn V. Tingley recently concluded a series of evangelistic services at Canton, Ohio, and the pastor, Rev. B. E. Snowdon, reports that the Spirit of God moved upon the people. Twenty-two persons professed faith in Christ and twenty-eight young people dedicated their lives to the Lord, with some thirty adults pledging themselves to stand with them in their resolve.

Jamestown, N. Y. Dr. Tingley also conducted meetings in Jamestown, N. Y., October 15 to 22. Rev. Harold C. Hill, pastor, reports that there was a response to the invitation at nearly every service. Many were saved, and the church was encouraged to continue a vigorous ministry of evangelism.

Using slides and motion pictures, Dr. Tingley reported in several services on the great opportunity in the West Indies, where he had ministered with great blessing previously.

Nyack's President Awarded Honorary Doctorate

Nyack Missionary College's president, Dr. Harold W. Boon, was awarded the honorary doctor of laws degree recently at the annual Founder's Day Convocation of Houghton College where he delivered the main address. Dr. Boon is an alumnus of Houghton, class of 1936.

In his citation, Dr. Arthur Lynip, dean of the college, said the award was granted after careful consideration of the contributions made by Nyack's president to education in general, and to Christian education in particular. He spoke of Dr. Boon's efforts in organizing the Accrediting Association of Bible Colleges, his successful and untiring attempts in securing state accreditation and a permanent charter for Nyack, and his continued insistence that the school he heads remain both spiritually sound and educationally above par. Dr. Boon

Rev. and Mrs. O. E. Langeloh
Colombia

was a member of the Houghton faculty before coming to Nyack in 1940.

Honor Founder of Toccoa Falls Institute

More than 300 persons dined at Toccoa Falls Institute and Bible College recently in honor of the late Dr. Richard A. Forrest, founder and president of the school. The dinner was followed by an open-air meeting on the athletic field at which several thousand persons were present to hear the guest speakers.

Among those present were Georgia's Senator Herman Talmadge, Representative Phil Landrum, the State superintendent of schools, Dr. Claude Purcell, and Dr. Billy Graham. The dinner and afternoon meeting were the climax of a three-day Golden Anniversary celebration of the founding of the school. The final day was designated "Dr. Forrest–Toccoa Falls Day."

The main speaker of the day, Dr. Billy Graham, said, after a survey of world events and an appeal to America to get back to God, "We need a great religious revival which will return us to Almighty God and give us more men like R. A. Forrest, a rugged individualist who, with courage and faith, built this fine Bible Institute into one of honor and glory."

The institution has just launched a program for a new dorm to house two hundred men.

Simpson Church Increases Pledge $4,500

The Simpson Memorial Church of Nyack, N. Y., closed its annual missionary convention recently with a pledge increase of over $4,500. Having pledged $14,841 in 1960 and overpaying it by $800, the congregation moved the figure for the 1961 pledge to $19,351. The new total was the climax of an unusual convention under the direction of the pastor, Rev. Clarence Drake.

A week before the convention opened Mr. Drake said he wanted to see missionary giving exceed $18,000 this year. He and his assistants planned a program to push missions every hour of the day for every age group. Included were a forty-minute missionary crusade meeting for elementary school children every day immediately after school; morning workshops for the adults; a youth conferrette (including luncheon) for teenagers held on Saturday; and a missionary display, including costumed manikins, in a downtown store window.

The missionary crusade meetings averaged an attendance of thirty children per day, and at the youth conferrette forty high schoolers discussed questions with convention missionaries and Dr. Richard H. Harvey, evangelist for the convention: How does one know he is called? What can the high school student do to prepare for missionary service?

The keynote address of the convention was given by Rev. L. J. Isch, district superintendent. Basing his remarks on the Book of Esther, Mr. Isch said that twentieth century conditions are similar to those outlined in this Old Testament book. He concluded that the do-or-die commitment of Esther is still in demand.

In the convention's closing service more than a third of the congregation moved to the front of the church in response to the appeal for dedication.

Evangelist Called to Columbus

The Third Avenue Alliance Church of Columbus, Ohio, extended a unanimous call recently to Rev. H. P. Rankin, evangelist for the past eight years. Before going into evangelism Mr. Rankin was an Alliance pastor for fourteen years. He goes to Columbus on December 3.

Missionary Prayer Bands Rally

Twenty churches were represented by 223 women at the fall missionary rally of the Northeast Ohio area. The ladies met at Beulah Beach. Mrs. G. S. Constance, former missionary to Colombia, was the speaker.

In Verndale, Minn., the ladies of the Wadena area met on October 19 with 146 present. Miss Agneta Hansen, from India, spoke briefly, and Miss Dorothy Brant reported on the work in Indonesia. The ministry of prayer was the theme of the messages, with emphasis on the needs of the national church, translation and literature work, etc.

Officers elected were: Mrs. L. R. Berge, Swanville, president; Mrs. Roy Young, Verndale, vice-president; Mrs. Vernon Johnson, Wadena, secretary; and Mrs. Robert Swedberg, Battle Lake, treasurer.

The first retreat of the Women's Missionary Fellowship of the Southeastern District was held October 2 and 3 in Orlando, with the Central Florida area sponsoring the meeting. The women of the three Alliance churches in Orlando were hostesses to the out-of-town guests. More than 140 women from sixteen churches registered.

Mrs. C. David Mangham, president of the Central Florida area, was chair-

(Continued on page 19)

Sunday

GALATIANS 2:15-21 (verse 20).

It is not a good or wholesome thing to be always sitting in judgment upon ourselves in mortification and condemnation. The chagrin and disappointment which we feel, because we expected to find something good in ourselves and have not, is oftentimes but the result of pride. True humility, however, has given up self forever and never again expects to see anything worth approving, but leaving it forever in the bottomless grave of Christ, turns to Him and takes Him and His righteousness as our beauty.—A. B. SIMPSON.

Monday

JOHN 12:20-32 (verse 24a).

The mystics tell us that there are three characteristics of the dead: they are shrouded, buried, and then trodden underfoot. . . . It is a striking description of the insensibility of the dead, and we may be confident that we are wholly dead to nature if we discover by this test that these requisites exist perfectly in us and are truly fulfilled in every point. When men shall do with us, whether by the instigation of the devil or by the permission of God, whatsoever they will without its causing in us the slightest thought as to its bearing upon ourselves, and this in time as well as in eternity, we may conclude ourselves to be dead to them.—JOHN OF ST. SAMPSON.

Tuesday

PSALM 118:19-29 (verse 19).

When we look around upon the world which has crucified Him and which still says, "We will not have this man to reign over us," do we not long that He should receive some thanks? He who not only has died for us but lives for us, and who, in spite of all our ingratitude, loves us and blesses us still. Oh, should not our mouths show forth His praise, and should we not seek in the acts of our daily lives to get Him thanked?—SELECTED.

Wednesday

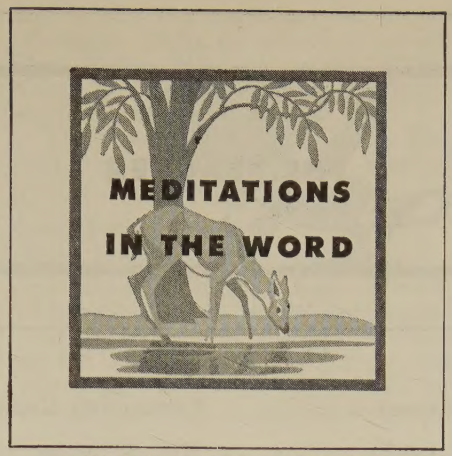
MATTHEW 8:23-34 (verse 26a).

"Lie still, be strong," today; but, Lord, tomorrow,
What of tomorrow, Lord?
Shall there be rest from toil, be truce from sorrow,
Be living green upon the sward
Now but a barren grave to me,
Be joy for sorrow?
Did I not die for thee?
Do I not live for thee? leave Me the morrow. —CHRISTINA ROSSETTI.

Thursday

PSALM 103:1-14 (verse 1).

Oh, how much cause we have to praise Him! That He has revealed Himself to us; that He has given us the Bible; that He has given to us His Son; that He has given to us His Spirit; that He has cast our lot in Christian lands; that He has called us by His grace; that He has opened our eyes; that He is our God; that we know He loves us, cares for us. Again we lift our hearts in the joyful song, "Bless the Lord, O my soul."—A. B. SIMPSON.



Edited by EDITH M. BEYERLE

Friday

PHILIPPIANS 3:7-16 (verse 12a).

"Not as though I had already attained." The apostle's frankness regarding his spiritual progress is a worthy example for every preacher or teacher of the Word of God. Those ministers of God who link their own spiritual experiences with those believers of lesser prominence and attainment are the servants of God who bless humanity, especially those Christians who aspire to greater holiness and likeness to Jesus Christ. It is one thing to "talk down" to people; it is quite another to talk *alongside* them. In the latter they exemplify the words of Ezekiel, "I sat where they sat."—PAMEII.

Saturday

1 KINGS 17:1-16 (verse 7).

When the pleasant and comforting babble of some Cherith falls on silence, it is that we may hear the low deep murmur of the river of God that is full of water. It is the note of uncertainty in the voices of time that sets our heart listening to the unfailing message of the Eternal.—SELECTED.

Sunday

ISAIAH 11:1-9 (verse 9).

This little planet is at the present time the center of God's greatest activities and the object of His loftiest plans. He is preparing for the advent of His Son upon this earth and here is to work out through Him the greatest problem of the universe. His supreme purpose is to fill the earth with His glory, and for this consummation everything in earth and heaven is combining. —A. B. SIMPSON.

Monday

GENESIS 50:15-26 (verses 20, 26).

Do you remember the old proverb about certain people who should not see half-finished work? All our work in this world has to be only . . . functional. God has a great scheme running on through ages. Joseph gives it a helping hand for a time, and then somebody else takes up the running and carries the purpose forward a little further. A great many hands are placed on the ropes that draw the car of the Ruler of the world. . . . We should be contented to do our little bit of the work.—ALEXANDER MACLAREN.

Tuesday

MARK 10:35-45 (verse 45).

There is nothing so divine and heavenly as being the servant and helper of all. The faithful servant who recognizes his position finds a real pleasure in supplying the wants of the master and his guests. When we see that humility is something infinitely deeper than contrition and accept it as our participation in the life of Jesus, we shall begin to learn that it is our true nobility, and that to prove it in being servants of all is the highest fulfillment of our destiny.—ANDREW MURRAY.

Wednesday

MATTHEW 26:36-46 (verse 39b).

"Not as I will"; the sound grows sweet
Each time my lips the words repeat.
"Not as I will"; the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and loneliness.
"Not as I will," because the One
Who loves us first and best has gone
Before us on the road, and still
For us must all His love fulfill,
"Not as we will."
—HELEN HUNT JACKSON.

Thursday

PSALM 118:1-9 (verse 6).

When there is perfect trust and confidence in God, there is no fear. The psalmist said, "The Lord is on my side; I will not fear: what can man do unto me?" Knowing that God's ways are right and that nothing can come without His permission, "God is a refuge for us" (Psa. 62:8). "My grace is sufficient for thee." . . . God's ways are right. As we trust and do not fear God can overrule all to His glory.—H. B. MUSSELMAN.

Friday

JOHN 20:19-31 (verse 27).

In our criticism of poor, weak, but honest Thomas we are apt to forget that through his very weakness we receive some of the most blessed truths about our Master! Jesus did not chide an honest doubter but humored him by doing the very thing required to turn doubt into faith. He might have been irritated, but instead He was indulgent. He might have considered Himself too busy to waste time on one so full of unbelief, but instead He took time and pains to help Thomas over "the hump" of unbelief. And this is our Lord Jesus forever. Blessed be His name!—PAMEII.

Saturday

EPHESIANS 6:10-18 (verse 12).

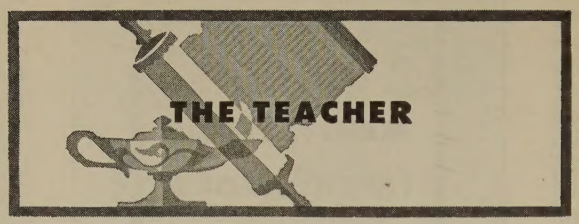
After long years in the Christian life and in the Christian ministry I am more convinced than ever that prayer is the greatest weapon we possess. No matter how important the daily calls may be which demand our attention, no work is of such importance as that of prayer—and it is work, and sometimes hard and difficult work—that we will neglect if we are not very careful, under one pretext or another.—SELECTED.

November 19, 1961

LESSON TEXT—
2 Peter 1:2-11

GOLDEN TEXT—
1 Corinthians 9:25

DEVOTIONAL READING—
Luke 13:22-30



November 26, 1961

LESSON TEXT—
2 Timothy 1:3-14

GOLDEN TEXT—
1 Timothy 6:12

DEVOTIONAL READING—
Hebrews 5:7-14

By Harold J. Sutton

Growth through Self-discipline (Temperance)

I. DILIGENCE—ITS CONSIDERATIONS (2 Pet. 1:5-7).

In the *prerequisites* seven elements are mentioned: *virtue*—manly energy or courage; *knowledge*—spiritual experience; *temperance*—the discipline of self-control; *patience*—another word for endurance (temperance is an inner quality; patience is an outward manifestation); *godliness*—reverence for holy things; *brotherly kindness*—special love to and for believers; *charity*—love to all men, everywhere. As to *prearrangement,* "faith" is the foundation and "love" ("charity") is the culmination. All between spring from faith and are expressed in love. The *prerogatives* of the foregoing cover all relationships. Two are active, two are passive, one refers to God, one to the church and the last to all men.

II. DILIGENCE—ITS COMPENSATIONS (2 Pet. 1:8).

The *possession* ("If these things are yours"—ASV) of the above indicates an abiding quality. The added words "and abound" reveal a *progression* wherein the graces are developed and enlarged. The petition "Lord, Increase our faith" may be expanded to cover other graces as well. *Proficiency* is pointed up by the phrase "neither be barren [idle] nor unfruitful." "Barren" and "idle" are synonymous. This is a sin calling for repentance and renunciation. However, *possession* and *progress* will lead to a *proficiency* in the "knowledge of . . . Christ."

III. DILIGENCE—ITS CONSTRAINTS (2 Pet. 1:9, 10).

Failure of *perception* ("He that lacketh these things is blind, and cannot see") is due to unfaithfulness in Christian living. There is suggested here a willful action ("closing the eyes" or "blinking") as the result of previous sin. Loss of *privilege* is here, too. "He . . . hath forgotten." Why? Because he did not "add" to his faith. *Persistence* will "give diligence" and thereby make the "calling and election sure." Here is our response to the divine revelation. "Sure" expresses the believer's consciousness as to the meaning of God's calling and election.

IV. DILIGENCE—ITS CONSUMMATION (2 Pet. 1:10, 11).

The passage concludes with a *preservation* of strength, assurance and completeness: "Ye shall never stumble" (ASV). It is a security conditioned on the believer's coöperative endeavor. "Never stumble" is predicated upon and balanced by "if ye do." The logic is clear and the lesson is comprehensive. In the *presentation* there is an "entrance . . . ministered . . . abundantly." The word "entrance" suggests a past, a future and a point between. This "entrance" is to be "richly supplied" (ASV). Verse 5 (ASV) uses the word "supply" to signify the contribution we are to make. Here the word "supply" ("ministered") is the divine reward for our faithfulness. Our *promotion* is to be to an "everlasting kingdom" in contrast with the small and perishing kingdoms of earth and time. No earthly kingdom of heart or home or dynasty or state is ever to endure. These may have their era; they must have their end. Sooner or later every Eden has its serpent. But this kingdom is both last and everlasting. *Again:* it is the "everlasting kingdom of our Lord and Saviour Jesus Christ." Once more the contrast is marked. All kingdoms are to become *the* kingdom of Him whose right it is to rule. He who is both Lord and Saviour is to be king forever.

Continuing Growth

Here is the last will and testament of Paul. It was written during his second imprisonment and asked that Timothy come to him.

I. AN APOSTLE'S REGARD (2 Tim. 1:3-5).

(1) *He prays* (v. 3). Here is the suggestion that the best thing we can do for others is to pray for them. Others can and may do the lesser. This prayer was persevering; it was "without ceasing." Fortunate is he for whom someone prays. (2) *He desires* (v. 4). There is a longing for the companionship of his son in the faith. Fellowship implies the presence of the parties thereto. Paul would be cheered by a mutual comradeship in Christ. (3) *He remembers* (v. 5). With a courtesy born of love, Paul broadened the scope of memory. Ancestors, mother and grandmother, were felicitated. It is a winsomeness kissed by the grace of Christ.

II. A SERVANT'S RECOLLECTION (2 Tim. 1:9-12).

This four-verse resumé of the apostle's ministry covers the whole field of service. (1) *Saved and called* (v. 9). Salvation is the gate and all are called to be wholly the Lord's. In a particular sense the divine call is necessary to ministerial life and labor. (2) *Commissioned* (v. 10). It is to announce the incarnation, sinlessness, crucifixion, resurrection, mediation and revelation of Christ to all, everywhere. Here is the gospel: as to the evangel—"a preacher"; as to authority—"an apostle"; as to the Gentiles—"a teacher." (3) *Suffering* (v. 12). Jealous reaction and natural hostility filled the cup with bitter dregs. (4) *Committal* (v. 12). The weight of Paul's moral and spiritual concerns was placed in the care of Him who "is able to keep." The eternal tomorrow was placed in the nail-pierced hands.

III. A MINISTER'S RESPONSIBILITY (2 Tim. 1:6-8, 13, 14).

For every minister of Christ there is a vital enduement best suited to the discharge of ministerial duties. This gift may be lost or lessened by nonuse or misuse. Timothy had a measure of responsibility for the success or failure of the divine bestowment. God does not give "the spirit of fear"; He does give "the spirit . . . of power" (Spirit-energized will); "the spirit . . . of love" (Spirit-energized emotions); "the spirit . . . of a sound mind" (Spirit-energized intelligence). (1) *Boldness* (v. 8). "Shame is the result of fear. When shame is gone fear disappears." There is to be boldness in *proclamation:* "the testimony of our Lord"; in *provocation:* "the afflictions of the gospel." (2) *Fidelity* to (a) precept. "Hold the pattern of sound words (ASV). Scriptural truths are best expressed by Scriptural terms. No good is served when expressions and phrases are used that are capable of multiple meanings. This not only adds to confusion; it leaves the user open to questionable motives. Paul claims to be an example here (v. 13). Let the prophets be clear and the sons of the prophets will not be confused. The "form" or pattern is to be held "in faith": here is the standard. It is to be held "in . . . love"; here is the spirit. Often the inability to hold the standard ("faith") is caused by the inadequacy of the spirit ("love"). (b) Principle (v. 14). "That good thing . . . keep." In verse 12 it is the believer's committal; here it is God's. One balances the other. He will keep; we are to keep.

THE ALLIANCE FAMILY

(Continued from page 16)

man for the first meeting and introduced Mrs. Cyril H. Steinmann, president of the district fellowship, and Mrs. Elmer Sahlberg, missionary from Thailand.

Following a message on Tuesday morning by Mrs. R. H. Harvey, missions seminars were conducted by Mrs. David Harvey, of Guinea, West Africa; Mrs. Roy Forward, of Ecuador; Mrs. Sahlberg, Thailand; and Miss Edith Moore, India. Leadership seminars were conducted by Mrs. R. W. Battles, Mrs. Mangham and Mrs. Steinmann. Mrs. Sahlberg was the afternoon speaker.

The prayer fellowships of the Indiana area of the Central District met at Wabash on October 19. Ninety-six ladies were present to represent ten churches. Mrs. P. M. Winder, president, presided, and Mrs. R. H. Pease, missionary in the Mali–Upper Volta area of Africa, was the speaker.

Sixtieth Anniversary Services at Hopeville, Ont.

Bethany Chapel, Hopeville, Ont., celebrated its 60th anniversary on Thanksgiving Sunday (Oct. 8). Many friends from the community and former members came to join in the services, filling the church to capacity. In the morning 150 people were present.

Mr. George Christie, a member of the executive committee, briefly reviewed the history of the work. In 1898 a group of twenty-seven people who had been saved in an evangelistic campaign conducted in Esplin (a Presbyterian church in the community) by Rev. George McLeish met to consider the advisability of erecting a church in Hopeville. The unanimous decision was to proceed and a committee was appointed to begin. The first meetings of the group were held in a hall above a carpenter shop in the village. In 1901 Bethany Chapel was erected. Since then it has been served by twenty-five pastors, a number of whom were missionary candidates and served only brief periods. These include Rev. George Irwin and Rev. D. I. Jeffrey, of Viet Nam; Rev. Harold Catto, of New Guinea; and Rev. Ralph Bowler, of Africa. Rev. Lester Huxtable, a returned missionary, served for a term.

Bethany Chapel continued to be an independent church but applied to The Christian and Missionary Alliance for ministers to serve as pastors. On June 7, 1946, at a congregational meeting it was unanimously voted to become an integral part of the Alliance.

Rev. W. J. Newell, superintendent of the Eastern and Central Canadian District, was the anniversary speaker. He reminded the congregation that as the work here resulted from some having turned to God and being saved, so this could mean a new day for Bethany Chapel and the Hopeville community if people again would turn and seek God and walk in obedience to His will.

In the evening service Reeve Harry Martin brought greetings from Proton Township, where the church is located. Rev. Henry Alexander, pastor of the Owen Sound Alliance Tabernacle, spoke on Jeremiah 6:16.

The present pastor, Rev. Henry Hiebert, reports that the Lord's blessing was very evident in both services.

Long Island Church Burns Mortgage

The Roanoke Heights Alliance Church, of Riverhead, N. Y., burned its mortgage recently at a special meeting at which its first pastor, Mrs. R. Mills Gray, was the speaker. During the same service the church parsonage, bought last February, was dedicated.

The mortgage burning service was a part of a week-long Christian Life Crusade with Mrs. Gray as speaker. The pastor, Rev. William J. Blackwood, said there were many at the altar seeking the Lord for various needs. The whole church was refreshed and encouraged.

Dedicate Sunday School Annex

The Avondale Alliance Church, Avondale Estates, Ga., dedicated its new Sunday school annex at its annual homecoming held recently on the church grounds. The two-story annex, accommodating 150 pupils, is only part of a $30,000 church-improvement program completed in time for the homecoming ceremonies. The church itself was refaced in colonial design. Detailed landscaping and the paving of a parking area have aided in giving the structure "the appearance of a new church," said the Avondale pastor, Rev. James E. Rich. Laurels for work in the construction and remodeling program go to Building Committeemen J. W. Long and Paul Hammond, said Mr. Rich.

Home-coming Sunday featured Avondale's first pastor, Rev. Glenn E. Smith, as guest speaker. The morning service was followed by a "dinner-on-the-grounds" picnic to which members and friends were invited.

Testimonies of healing were heard both at the church service and in the Sunday school. The presence of several new families in the congregation in recent weeks has been an evidence of the guidance and blessing of the Lord and an encouragement to the pastor.

Don't Throw that Stamp Away!

Used postage stamps of all denominations, both domestic and foreign (except U. S. Lincoln 4 cent; U. S. Liberty 3 cent; and U. S. Jefferson 2 cent), can be used profitably by the committee in charge of Spanish publications for Latin America.

Please do not attempt to remove the stamps from the envelope, but leave a good margin around them.

Rev. R. M. Searing, director of Alliance bookstores in Colombia, says:

"Used postage stamps were sold by *La Aurora* bookstore (Cali) for a gross total of 20,500 Colombian pesos during 1960. After paying two full-time girls and five part-time young women, and further deducting all expenses connected with stamps, we had a net profit of 10,200 Colombian pesos, equal to $1,400 US!

"Don't throw that stamp away! Let it work for Christ, making Him known by the printed page."

Send stamps by *letter packet* (first class) to Rev. R. M. Searing, Sr., Apartado 624, Cali, Valle, Colombia, South America.

Summer Conferences Get Fall Survey

The summer over, district superintendents have been turning their attention to reports of summer camp meetings and conventions.

From the Pacific Northwest, Rev. E. W. Richards, reporting on Canby Grove, said that Canby was nearly given up as a lost cause after being hit by floodwaters last Thanksgiving. "As we slid and sloshed our way around after the waters went down the temptation was strong to write the whole thing off."

However, he and his district committee applied for a $20,000 disaster-rehabilitation loan from the federal government. Then they "hosed and swept their way out from under the heavy deposits of silt and debris" and set about to replace the youth pavilion which had been wrecked by the rampaging Molalla River. "When we made the decision to construct this new building," said Mr. Richards, "little did we know that the old youth pavilion would have been totally inadequate for the increased numbers in the youth division this summer. But God knew it."

Canby's attendance this session was "unprecedented." Over 1,200 registered during the ten days, nearly 500 in the youth division alone. Already all cabins on the grounds have been reserved for 1962, as well as twenty-four additional cabins not yet built.

From Beulah Beach, Ohio, on Lake Erie, Rev. Frank Bertram Miller reports that "the attendance at the 75th annual Bible and Missionary Conference far surpassed all previous records in its long history." Drive-in attendance from neighboring towns and rural areas was large and remained consistent. The services were advertised in over fifty newspapers and on radio stations in the area.

The convention program included two baptismal services, early morning prayer meetings, special meetings for women and two major gatherings of the LCMA of the district.

On the closing Sunday a specially planned missionary program was presented. Entitled "The Greatest Story Yet Untold," the program included a march of missionaries in costume, a combined choral group from the Akron churches, and addresses from a number of missionaries.

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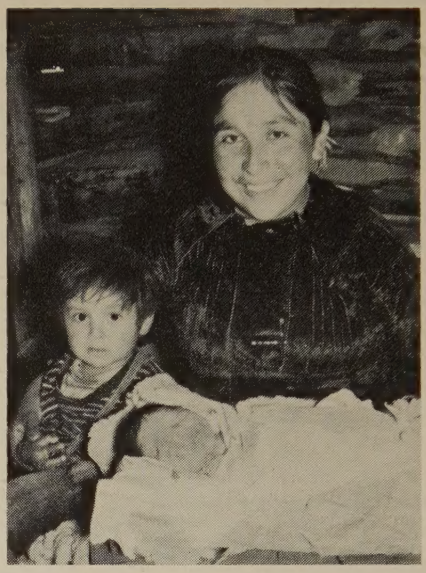
Guests at the Lord's Table



Navajo Indian mother with children

AMERICAN INDIANS had a place in the feast of thanksgiving celebrated in Plymouth colony in Massachusetts in the fall of 1621. An abundant harvest had lifted from the settlers the anxiety of starvation. Both white men and red confessed themselves guests of God and they reveled in His bounty.

In keeping with the spirit of that occasion certain men and women, responding to God's call, are making known to Indian people today the bounteous provision of His grace. Here is a brief but arresting survey of the part being done through The Christian and Missionary Alliance:

NORTHWESTERN DISTRICT. *Work began thirty years ago.*

—35 missionaries serve on 12 stations in five states: Minnesota, Montana, North and South Dakota and Wisconsin, among 100,000 Indians (10 tribes).

—The Mokahum Indian Bible School at Cass Lake, Minn., was established in 1948. It offers a four-year curriculum of 130 credit hours. Eleven tribes have been represented in the student body.

—A Chippewa broadcast uses the facilities of four radio stations.

—A monthly Bible magazine and the Gospel of Mark in both Ojibway text and syllable, as well as a hymnal, have been published.

SOUTH PACIFIC DISTRICT. *Work began in 1958.*

—Two couples work from a station near Navajo Mountain, Arizona, among the largest Indian tribe of the United States—the Navajos.

—The believers have built their own church and meet regularly.

—The New Testament is available in Navajo.

WESTERN CANADIAN DISTRICT. *Work began in 1952.*

—There are four stations among the Indians in Alberta.

—Twenty-five students are enrolled in a school at Loon Lake. A delegate from here attended the recent district conference.

SOUTH ATLANTIC DISTRICT. *Work began in 1940.*

—An organized church among the Lumbee Indians of North Carolina has its own building, owns a school bus and holds a missionary convention each year. Services are held in English.

By your prayers and your gifts you can include American Indians in your observance of Thanksgiving this year. Here within the boundaries of our own continent there are people largely held in the bondage of paganism. You can help bring them the light through Alliance home missions.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 1634 Bayview Ave., Toronto 17, Canada